

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 21.

Saturday, September 1, 1821.

Vol. 1.

For the Christian Repository.

Lines written after hearing a Sermon from Luke xiii. from the 6th to the 9th verse.

Though placed in a vineyard so fertile and fair,
Though warm'd by the Sun's genial rays,
Though cultured with anxious assiduous care,
Though refresh'd by the showers of grace;
Yet folly and sin have entwined round my root,
Have withered my verdure and blasted my fruit.

Once more, O! thou Heavenly Planter, distil,
The mild dews from thy presence above;
O! beam forth in mercy from thy holy hill,
And plant me anew in thy grove.
Then nor folly, nor sin, shall entwine round my root,
But my leaves shall be green & delicious my fruit.

I love to think of heaven, where I shall meet,
My fellow travellers, and where no more,
With grief or sin my mind will be disturbed:
Where holy saints, and holy angels dwell
In constant harmony and mutual love.
But when my heart anticipates the sight,
Of God incarnate, wearing on his side,
And hands, and feet, those marks of love divine,
Which he on Calvary for me endured;
All heaven beside is swallowed up in this;
And He who is my hope of heaven below,
Appears the glory of my heaven above.

August 22nd, 1821.

GREAT OSAGE MISSION.

Extracts from the Journal.

Marietta, Monday, April 16.—This morning, two of our single sisters providentially called at the house of the aged General Purnham, who, in consequence of his infirmities, is unable to go abroad. On being informed by some one of his household, that these young ladies belonged to a Mission Family who had arrived there on their way to the country of the Great Osage Indians, the old gentleman turned to them, and, with tearful eyes, said—"I cannot kill for you the fatted calf, but I can slaughter the stalled ox." Accordingly, before 9 o'clock, the four quarters of a well-fatted ox, weighing nearly 800 pounds, were sent on board our boats. Brother Dodge made him a short visit, and the scene was truly affecting. The aged General expressed great feelings for the situation of the Indians, and ardent desires that our Mission may be blessed.

The good people of this place also presented us a fat sheep, a quantity of cheese, a barrel of seed wheat, a small sum in money, and a variety of other articles of less value.

Cincinnati, Tuesday, April 24.—To-day one of Brother Dodge's little boys fell over board. No one saw him fall, or knew that he was in the river. Brother Austin, while passing from one boat to the other, saw merely a hand sinking in the water, which he instantly seized, and thus providentially saved the life of the child. It was pleasant this Evening to overhear some of the Boatmen speaking of the Providence of God which had happily led them to be employed in conveying the Mission Family. They could not, they said be thankful enough that they had been directed to the enjoyment of such a blessed privilege. It would not be strange, if the next Mission should have persons offering their services gratuitously to convey them, especially if suitable measures were taken to solicit such aid.

Sharonetown, Sabbath, May 6.—At 3 o'clock this morning, Sister Newton resigned her spirit into the hands of Him who gave it. In her death there was consolation, although the dispensation was very afflictive. She left behind her the evidences of a faith and hope which raised her above the fear of death, and led her to speak cheerfully about her departure, which she considered to be at hand, and to manifest no anxiety except for the cause of Christ, and for those who she thought were not prepared to die—Her remains were

interred in this place this afternoon, it being considered from the state of the corpse, unsafe to keep it longer. The funeral sermon was delivered by Brother Pixley, from these words—*Blessed are the dead who die in the Lord.* Brother Newton spoke at the grave to the following purport:—"Friends and Strangers, we leave with you a sacred deposit, the remains of one who was near and dear to us. Will you protect this grave, and not suffer it to be obliterated or injured; and if a monument should be here erected, will you preserve it, so that if any relative of the deceased should pass this way, you may conduct them to the spot, and give them the mournful satisfaction of dropping a tear on the grave of their departed friend."—We had a very interesting conference in the evening, and we cannot but hope that the solemn religious exercises of this day, will not be in vain to us, or to the people of this place.

[The following notice of the Mission Family is copied from a paper printed at St. Charles, on the Missouri, under date of the 20th of June:—]

"On Wednesday last, the Mission Family left this town for their place of destination among the Osage Indians.

"Our village has never been honoured with such an interesting and happy little band of christian philanthropists. There were forty in number; and though from nine different states, it was peculiarly gratifying to see the harmony and genuine affection which existed among them. Though highly intelligent and enterprising, they appeared to be clothed with humility, and to breathe the spirit of love and good will toward all men. We have been apprised of the eventful day in which we live, and have frequently heard of missionary exertions but never before witnessed such a pleasing sight. Judging from our short acquaintance, we do not hesitate to say, that this family are admirably calculated to carry the arts of husbandry, civilization, and the gospel to the Indians of our forests; and by the blessings of Divine Providence, we believe that the time is not far distant when the wilderness shall bud and blossom as the rose.

"When they left us they were accompanied by a respectable number of our citizens, to the bank of the Missouri. Their two boats lay side by side, and the interesting little family assembled upon the top of them, at which time our minister addressed the throne of grace—then the Rev. Mr. Dodge, the superintendent, returned thanks for the kind attention and liberality which they had received from the people here. They then took their affectionate leave of us, by singing a sweet and animating farewell anthem, which drew tears from almost every eye upon the shore.

"They received from the people in St. Charles, in money and other necessary articles, the amount of one hundred dollars.

"May their success be commensurate with their self-denial and benevolence—and may they not only be the instruments of changing savage barbarity and ignorance into that friendship and intelligence which is the result of civilization, and the happy influence of Gospel principles, but abundantly rejoice the heart of every christian, patriot, and friend of humanity."

From the Religious Intelligencer.

Extract of a letter from Mr. Samuel Newton, one of the Mission Family, to Doct. Goodsell of Woodbridge.

St. Charles, Missouri June 13, 1821.

Dear Sir—I have but just time to mention that we arrived here last evening in good health. There are some pleasing appearances in this quarter. The village of St. Charles, which is not known at the East, has contributed about \$90 in necessaries and cash, (\$36 cash.) The State Legislature are now sitting at St. Charles. The Governor and some principal men are much interested in our behalf. They have requested our papers that they might do away the impres-

sions on the minds of some, that it is nought but some yankee speculation. Some inquired what salaries we had; others would try to discourage us on account of the season being so warm, and one man applied to the Governor to be sent to the Osages as farmer, understanding that we had 40 dollars a month, or 600 dollars a year. In short we were the town talk. The Governor has a mind that the legislature shall help us officially—he thinks our establishment will be of great benefit to the frontier settlements, &c. The Governor thinks, if we will send back a boat, he will be able to load it with fall provisions. He has already said that he would give us 200 bushels of corn, and his lady, who has a garden of 3 acres, says she will furnish us with esculent roots, through the winter. There is no prospect of our starving for want of temporal food—we are in the most want of spiritual food. Within 30 or 40 miles of the Indians, the country abounds by hearsay with all the necessaries. We probably shall have a post office at our station within one year. We have lamented at our slow progress, but now think that our arrival here while the legislature were in session will show us that all is for the best, and will work together for good. In haste, yours, &c.

Doct. I. Goodsell.

SAMUEL NEWTON.

Letters from Messrs. Von Meyer and Marc, in the June Expositor, give much encouragement with regard to the progress of Christianity among the Jews. Recent conversions have been numerous in Germany, and the converts almost universally manifest a desire to become Apostles of Christianity among their own nation. Several young Jewish strangers are receiving Christian instruction at Frankfort—others have been baptized, and "we look forward," says Mr. Von M. "to numerous crowds, to an abundant harvest." "The stir among the Jews is increasing, and the frequent baptisms rouse them powerfully." These new converts have some of them given up lucrative situations without knowing how their future subsistence was to be procured—others have received very tempting offers from their "brethren according to the flesh" to seduce them from the faith in Christ, but have resisted all such allurements manfully—and in no instance, is any prospect of temporal reward held out by the Frankfort Society, to induce them to persevere. The converts and enquirers are not found among the poor only, though a large proportion are of this class.

The English Wesleyan Missionary Society, employs at this time nearly 150 missionaries, beside a number of Catechists and School teachers. These occupy more than 100 highly important stations. Upwards of 27000 members have been united in Religious Societies. Extensive and prosperous schools have been established both in the East and West Indies. Nearly 5000 native children are receiving daily instruction in the island of Ceylon alone.

Be cautious how you believe reports—for every man has his enemies, who are ready to circulate whatever the tongue of slander may invent to his disadvantage.

REVIVALS OF RELIGION.

The most pleasing part of our business as conductor of a religious journal, is to note the numerous revivals which are continually taking place in various parts of the Union, particularly the northern and eastern States. While they are highly favoured with the outpourings of the Holy Spirit, the middle, and more southern and western States, are left to mourn for the low estate of Zion; but while we "hang our harps on the willows," and anxiously pray for deliverance, we are not forbid to rejoice at the prosperity of the church in other places; nay, we are commanded to "rejoice with those who do rejoice."

The New-York Missionary Register contains a communication from Rev. Mr. Fisk, of Goshen, respecting the revivals of religion in Orange County (N. Y.) dated April 1821. From this communication it appears that in November 1819, an unusual anxiety commenced in a single neighbourhood called Bullhack in the congregation of Middletown which continued but a few weeks, and resulted in animating the zeal of those who had been professors of religion and the hopeful conversion of 16, who have since joined themselves to the visible Church of Christ.—Soon after the commencement of this work the adjoining part of the congregation of Scotchtown felt the blessed influence of divine grace. This work continued several months; its progress was silent and less powerful than in some other places, and its fruits 42 added to the communion of the Church. Shortly after this, one or two persons from Deer Park, lying in an opposite direction from Bullhack came to the place of its commencement to see and hoping to feel the work of God, the result was, as desired, a comfortable refreshing in their own souls, and a solemn resolution to act under its influence and carry the case of their own congregation before the Lord. While they mused in their hearts the fire kindled, and while they called on God, the work of revival commenced, the whole number added to the communion is about 70.—In the latter part of December, 1819, and during the progress of the revival at Scotchtown, the work commenced in Hopewell, an adjoining congregation, and extended with great power over most of the society. It continued in the whole from 6 to 7 months, and the number added to the communion was 162, of all ages, from 13 to an advanced period of life, some of whom had been drunken and vicious. During the winter, and the progress of the work in Hopewell, there was some unusual excitement in Goodwill, a neighbouring congregation, at that time without a pastor, but its continuance was short and its extent limited; 16 were added to the communion. At the same time a few were added to the Classis of Ulster, and adjoining the last mentioned.—In June the work became visible in Blooming Grove and progressed with power. Its continuance was about 6 months. Several meetings were peculiarly interesting, of which the communion season in August was worthy of notice. One hundred and thirty three had been received on examination and publickly entered into covenant with the Lord and his people at that time. The whole number added to the communion, as the fruits of this revival, was 200. Shortly after the revival commenced in Blooming Grove, there was considerable excitement in Goshen, which continued about 2 months and subsided. During and soon after this season 76 were added to the communion in that place. Of this number were one man upwards of 70 years of age and 10 children under 14 years. About the same time the excitement commenced in Goshen, the same comforting and convincing influence began in Bethlehem and continued till October, but it was gradual in its progress. About 60 were added to the communion.—About the 1st of July the good work

commenced in Chester, an adjoining congregation, the excitement was strong and general for several months. One hundred and five have been added to the communion in that place and there are some more cases of hope. In August there commenced suddenly a revival in Ridgebury, a vacant congregation, which continued about 2 months and resulted in an addition of 53 to the communion.—About the last of September, the influence extended from Ridgebury to Westown, an adjoining congregation, where the work was powerful and spread rapidly over the whole Society. Of 196 who have been admitted to the communion, 128 received the ordinance of baptism; the revival continued about 2 months. Thus the Lord has been graciously pleased to visit eleven congregations, adjoining each other, with more or less of his distinguished grace. About one thousand individuals, who were without hope and without God in the world have professed a hope in the Lord Jesus.

There has been for some time an unusual attention to religious concerns in the town of Kinderhook (N. Y.) and it still continues. The following extract of a letter to the Editor of the New-Haven Intelligencer from a correspondent in that place gives a view of the progress of the revival. The letter is dated July 4, 1821. "It was the month of January last that we first began to perceive that the Lord was about to revive his work among us. The cloud began to rise in the east, and continued gradually to rise till it seemed to stand directly over us. Our Church before this was almost empty and there were many vacant seats—but soon the house of God began to be crowded and our conferences were as full as meetings were on the Sabbath. Old Christians began to be aroused from their slumbers, and the cloud which seemed to hang over us began to distil here and there a drop, and sinners began to cry for mercy.—Prayer meetings were appointed both by males and females, the shower increased and the spirit of God was shed down upon us in copious effusions. At our communion the 1st of May there were 123 souls, who were hoping that they had been brought out of nature's darkness, into God's marvellous light.—But the gracious work did not stop here—God had greater blessings in store for us—the shower of Divine grace continued over us—old things seemed to pass away, and all things become new, our Christians have become more awakened and feel more zeal for the cause of Christ. Last Sabbath was our communion day, and it was delightful to see the Church so crowded that many could not find seats, and to see the broad aisle filled with young and old, black and white, who have come out of the world to confess their sins before men. That heavenly company contained 126, which makes an accession to our Church of 249 since last winter, and we trust the gracious work, is not yet finished. It has recently commenced in our schools."—Then follows two letters from little girls belonging to the school, who had become interested in religion—for which, we have not room.

The following extract of a letter from Rev. Dr. Bates to a gentleman in the vicinity of Boston, dated July 20, communicated for the Recorder, will show the state of religion in the vicinity of Middlebury College, Vermont.

We are informed, says the Editor of the Boston Recorder, that a powerful revival of religion now exists in Pittsfield (Mass.) and that revivals have commenced in 10 or 12 of the neighbouring towns in that county. We also hear that revivals have commenced in Catskill New-York, and other towns in that neighbourhood.

The last New-Haven Intelligencer observes, that the revival still continues in that favour-

ed city. "We believe, says the Editor" there has been no period since the commencement of the revival, which is now more than a year, when there has not been some anxiously inquiring what they should do to be saved. The revival in Middlebury (Conn.) (says the same paper) where there are about 60 hopeful subjects of grace, we understand still continues with unabating power. There are probably as many more under deep conviction of sin. In Southbury, Woodbury, Torrington, and in several places in the eastern part of the State, the work is progressing.

The (Vermont) Evangelical Monitor informs us that in addition to the towns which have before been mentioned as being the seats of revivals of religion, they are privileged to add, Benson, Wallingford, Timmouth, Bridport, Orwell Shoreham and Cornwall, all in that State. "In Orwell and Shoreham the work is very powerful. In the latter place fifty are the hopeful subjects of renewing grace, and multitudes besides are stopped in their career of sin, and are anxiously inquiring, "What must we do to be saved?"

For the Christian Repository.

No. IX.

TO THE SOCIETY OF FRIENDS.

Objections to Baptism Answered.

"Now I praise you, brethren, that you remember me in all things, and keep the Ordinances as I delivered them to you. 1 Cor. xi. 2."

The principal object of my last number, was to show that the baptism enjoined in our Lord's Commission, (Mat. xxviii. 19.) was a literal and not a figurative baptism. This object Amicus seems entirely to have forgotten, and to have been so busy in pursuit of "stragglers," as to have missed the main army.

There is such a difference of style and spirit, such a manifest want of candor and common justice in his last Number, that I can hardly think Amicus was himself when he wrote it. Every objection, however, worth answering, shall be noticed in due time. At present I shall only notice the two objections which he offers to my main argument; the first is his most learned criticism on the word "Teach;" and the second, his misuse of Mark xvi. 16.

Instead of quoting words which few can understand and fewer still can criticise, I will appeal to a plain English argument, drawn from Authors whose learning and critical abilities no modest man will question. The word for "teach" is rendered by Doddridge "prose-lyte;" by Pyle and Campbell, "convert;" by Guise, Scott and Henry, "disciple;" by Packhurst, Wakefield and Gill, "make disciples;" all words of similar import, denoting (as it is expressed in the Persic Version) "bring all nations to my religion and faith." And, if you wish farther authority, your own Clarkson, (II. 318.) says, "the word 'teach,' is an improper translation of the original Greek. The Greek word should have been rendered 'make disciples or proselytes.'" So much for his Greek! Let the public judge, who wished to "veil the truth from their eyes." My former argument, therefore, remains in full force.

To illustrate Mark xvi. 16. a text which Amicus says I "profanely attempt to wrest," I need add but few words. Suppose Amicus should say, "He that believeth all the doctrines I teach, and publickly professeth them, is a good Friend and a good Christian." He would make this belief and profession an evidence of Friendism and Christianity; but would not exclude others who might not believe exactly as he does, or who might not as publickly profess the same from being real Friends and Christians. But should he say, "He that believeth not, or doth not profess all the doctrines I teach, is neither a Friend nor a Christian;" he would make the thing required essential. In like manner, I might say "He who joins the Friends' Society, is sure to get rich;" and this be a very different thing from saying, "none but those who join your Society will ever get rich." In the former I should simply recommend one means of getting rich, in the latter name what was essential to riches. Thus our Saviour, when he said, "He that believeth and is baptized—(he might have added)—confesseth me with his lips, and calleth on my name, shall be saved," only pointed out means of Salvation. But when he said, "He that believeth not shall be damned," he made faith and faith alone essential. As the Baptism therefore, of which he speaks, is only a means of grace, and not essential to salvation, we infer he intended Water Baptism.

Having confirmed my First, I now proceed to confirm my Second Argument, drawn from Apostolic Practice; after which, I will answer a few of your objections, and conclude the discussion with farther proof of the propriety of Water Baptism.

That the Apostles practised water baptism, is too plain to be denied. Amicus, quibbling on the mode of baptism, says there are no instances of their "applying water to their converts," but "several instances of their applying their converts to the water." Whether the twelve Apostles spent the whole day of Pentecost in "applying" their 3,000 converts "to the water," or a small part of it in "applying water" to their converts is of little moment; the fact, however, that the whole, none of the Apostles at this time baptized with water, was never contradicted. The fact that the Samaritans, "both men and women were baptized," when "as yet the Holy Ghost had fallen on none of them," proves that they were baptized with water. (Acts viii. 12, 16.) The cases of the Eunuch, (Acts viii. 38.) of Cornelius, (x. 47.) of Saul, (ix. 18.) of Lydia and her household, and the Jailor and his household, (Acts xvi. 15, 33.) with the rebaptism of John's disciples, (xix. 5.) are all equally in point; and show the construction which the Apostles put upon our Lord's command—the difference they made between his and John's baptism—their opinion of the propriety of water baptism under the gospel dispensation, and their belief that it was not superseded by the baptism of the Holy Ghost. I have before shown that there is no evidence in Scripture or in history, that they ever changed their views or practice. And I again defy Amicus, to show that a single Apostle ever changed his mind—or that a single individual was added to the church, in the days of the Apostles, without water baptism. Here then are the twelve Apostles sent forth to preach the gospel, found churches and deliver ordinances, all practising Water Baptism. This example of the inspired Apostles has a powerful influence on the minds of Christians in general, but with Amicus, and you, it passes for nought! Says Amicus, they were fallible, they "offered sacrifices," "circumcised their converts," "compelled them to live as do the Jews," "kept the Nazarite's vow, &c." and therefore their conduct is no "infallible criterion" of truth. This bold attack upon the Apostles is as unjustifiable as it is presumptuous. Let us examine this point. I can hardly think Amicus intended it, but here is a serious blow at inspiration! That the Apostles, as men, were imperfect and liable, like all Christians, to occasional inconsistencies of conduct, all must admit; but to suppose for a moment that they were wrong in their habitual conduct, or fallible as Teachers of Doctrines, and inculcators of Ordinances, is to loose the sheet anchor of our confidence, and set us adrift on an ocean of uncertainty. If they erred in one particular, why not in a thousand—why not in all? It is well remarked by a writer on Inspiration, "a partial inspiration is, to all intents and purposes, no inspiration at all. For mankind would be as much embarrassed to know what was inspired, and what was not, as to collect a religion for themselves. The consequence of which would be, that we are left just where we were, and that God put himself to a great expence of miracles to effect nothing at all!" The apostles left to teach error! You must forgive me, but really I cannot but view this as another proof of the deistical tendency of your sentiments. They taught no error either in their writings, their preaching or practice, i. e. taking these as a whole, looking not so much at insulated particulars, as at their general tenor.

That the Apostles should not at once think of carrying the gospel to the Gentiles, is not wonderful when we consider the many millions of their own brethren who were strangers to Christ—when we consider also our Lord's previous charge, "go not into the way of the Gentiles, and into any city of the Samaritans enter ye not," and after his resurrection, "begin at Jerusalem." (Luke xxiv. 47.) Their error, (if indeed they were in an error, and did not act just as our Lord wished them to act,) was soon and forever corrected. There is not any truth of which they have left a more unequivocal testimony, on the whole, than the propriety of preaching the Gospel to the Gentiles. "They practised circumcision," says Amicus. Not so. However, this rite may have been observed by some of the Jewish converts, it was never enjoined by the Apostles, nor recommended to any part of the church. There is no evidence that they were in any error on this subject. As to the "debate held by the Apostles, whether all the church should submit to circumcision," of which he speaks, no such thing appears. At least, whatever some uninspired converts might have thought, among the inspired Apostles there appears to have been but one opinion, and that unfavourable to circumcision. (Let the reader refer to Acts xv.) Some of the Jewish converts taught "except ye be circumcised, ye cannot be saved," (i.)—with whom Paul and Barnabas "had no small dissension and disputation," (2.) In the Council, Peter says, why put ye such a "yoke upon their necks?" (10.) James, "my sentence is that ye trouble

them not," (19.) and the declaration of the whole, "we gave no such commandment," (24.) Such were the views and decisions of the inspired Apostles. Where then was their debate, their ignorance, their mistake, their indulgence of the people in "carnal ordinances?" As to common Christians, they were no more inspired than than Christians are now. Soon after this council, (Acts xvi. 3.) with the above decree of the Apostles, in his hand, "Paul circumcised Timothy." Why? because he thought it binding on the church? Not at all; but as Luke says, "because of the Jews." He acted as any missionary among the Jews at the present day might act, if he thought it would ingratiate him with that blinded people. This occasional act, is certainly a very different thing from preaching every where, "Repent and be circumcised every one of you," enjoining the rite, as he did baptism. So far from inculcating, he every where condemns and stigmatizes it as 'concision' and not circumcision. Gal. v. 3. Phil. iii. 2.

The vow, on account of which Paul "shaved his head at Cenchrea," (Acts xviii. 18.) might have been the Nazarite's vow, but the Scripture does not say so. Vows are proper under every dispensation. His offering sacrifices at Jerusalem, at the request of James, (Acts xxi. 26.) any reader may see was contrary to his own judgment and the judgment of James, and a weak compliance with Jewish prejudices. "As touching the Gentiles," says James, "we have written and concluded that they observe no such thing." (25.) Let it be remembered too, that this was a single, and the only instance of sacrificing during Paul's whole Christian life; which his general opposition to such ceremonies, and his whole Epistle to the Hebrews as much outweigh, as a mountain outweighs a grain of sand.

But, says Amicus, "the Apostles compelled their converts to live as do the Jews," referring to Gal. ii. 11, 12. The Apostles as a body never did; no individual, not even Peter ever did habitually. (Read the passage.) "Before that certain came from James, he did eat with the Gentiles, but when they were come, he withdrew, fearing them which were of the circumcision." For this, Paul rebuked him before all, saying "why compellest thou, &c." This is Amicus' proof "that the Apostles compelled the Gentiles to live as do the Jews!" That Peter disapproved his own weakness, is evident from his making no reply, and afterwards, commending Paul and his Epistles, (2 Pet. iii. 15.) he calls him his "beloved brother Paul," and ranks his writings with "the other Scriptures."

Now, says Amicus, "if the Apostles were so zealous for the law of Moses, can we wonder they should occasionally be found in the use of John's baptism?" So zealous! Where is the proof that they ever were zealous for any abrogated rite? I deny that they ever commanded, or approved or generally practised any Jewish rite, whether circumcision, sacrifices or Nazarite's vows. If they did, where is the evidence? There is none. But against all these things there is an overwhelming weight of Apostolic testimony. But there is evidence in abundance that they understood water baptism as obligatory on the church, and practised it not "occasionally" but universally: while there is no evidence that they ever changed their views or practice; but proof the most satisfactory, that they left this ordinance in full force to their converts and successors. I have been thus particular in answering your objections because they were plausible and imposing—because this is your Fort—because, I think, the more the general conduct of the Apostles is scrutinized, the more it will be found to harmonize with their Preaching and their Writings; and thus confirm our faith, that both in doctrines and in ordinances they were directed by the Spirit of God.

Having thus proved negatively that Apostolic testimony is a safe rule in ordinances, as well as doctrines; I will now adduce a few considerations to prove the same point positively. And 1. The declaration prefixed to this Essay proves that the Apostle intended his ordinances to be observed, as well as his doctrines believed. Else why should he "praise" the Corinthians for "keeping" them. To the Thessalonians he says the same thing. "Brethren stand fast, and hold the traditions which ye have been taught whether by word or our epistle." (2 Thess. ii. 15.) By "ordinances" "and traditions," are here intended all regulations and observances of an external kind. The passage is too plain to need further comment.

2. The peculiarity of their work required inspiration in ordinances as well as doctrines. Many of the Prophets had only a message to deliver, a prophecy to utter, and then disappear. But the Apostles, like Moses, had to establish a new economy; like him, therefore, it was necessary they should see "a pattern in the Mount," and know the place of every pin of the Tabernacle they were to erect. In other words, it was necessary they should have divine direction in modelling the external as well as internal order of the church. It was necessary they should know every change to be made in the government, ordinances, and external regulations of Christ's visible kingdom. Their testimony for Chris-

tian ordinances is as good as the testimony of Moses for Jewish ordinances. Of the inspiration of Moses you have no doubt, why of the Apostles?

3. The Promise of Christ secured their infallibility, in this, as well as other respects. "When the Spirit of Truth is come, he shall guide you into all truth," (John xvi. 13.)—"He shall teach you all things, and bring all things to your recollection whatsoever I have said unto you." (xiv. 26.) And again, "whatsoever ye shall bind, or loose on earth, shall be bound or loosed in heaven." (Mat. xviii. 18.) These promises were intended as a security both to them and to us of their infallibility. But this Promise covers Ordinances as well as Doctrines; for it is said, "whatsoever ye shall bind, &c." If therefore, their Doctrines are obligatory, so are their Ordinances;—if their Writings were inspired, so was their Preaching. There is no promise that they should be infallible in one and not in the other. You must therefore either reject the testimony of the Apostles on every subject, or admit their testimony for Water Baptism.

Lastly; on the subject of Ordinances, the Apostles either were inspired, or they were not. If not, their testimony against the *Mosaic rites* is worth nothing;—if they were inspired in rejecting these, they were also in establishing water baptism. For they as expressly commanded and practised the latter, as they rejected and condemned the former. Thus your doctrine cannot be supported without denying the inspiration of the Apostles, and accusing our Lord of equivocation.

Having now answered the leading objections of Amicus, I will in my next adduce some new arguments.

PAUL.

FOREIGN MISSION SCHOOL.

The institution at Cornwall Con. for the education of heathen youths from different parts of the unevangelized world, is regarded with great interest by the Christian community. We have just been informed by a letter from the Rev. Mr. Daggett, the Principal, that the school now consists of 32 pupils. Among the last who have been admitted, are a Sandwich Islander, and a descendant of the Narraganset Indians. The former of these was in his native rudeness, when the Sandwich Islands Mission sailed from Boston, in Oct. 1819. He was one of the four or five, whom Thomas Hoopo addressed in their native tongue, from the pulpit of Park Street Church. At that time he did not know a letter of the Alphabet. Soon after, he, and three or four of his countrymen, accepted the offer of Christian kindness and benevolence to live at different places in the country, where they could obtain their food and clothing by labour, and have opportunity to obtain a knowledge of letters and of Christianity. The youth, whom we have now in view, lived in the family of the Rev. Mr. Phelps, of Brookfield, Mass. where he possessed various advantages for learning to read. During the summer of last year he attended a Sabbath School, and for the latter part of the time, recited a hundred verses of the New Testament, from memory, on an average every Sabbath. His mind became affected by religious impressions: his conscience became tender and enlightened: and in the course of the winter and spring, he was supposed to have become a true disciple of Christ. After a satisfactory examination by several clergymen he was baptised by the name of John Eliot Phelps, and being thought a young man of good promise, he has been received into the School for a more extensive education.

The descendant of the Narragansets is a member of a Baptist Church in Rhode Island, whose members act upon the principle of open communion.

At the close of his letter, Mr. Daggett says, "Sabbath before last was our communion season; and it was very gratifying to me to find myself at the table of our Lord surrounded with eighteen of my pupils.—These, I think give good evidence of piety; and we have a hope for three or four others." [Rec.]

A Bible Society was formed August 23d, 1820, at Cape Colony, Africa, under the patronage of his Excellency, Sir R. S. Donkin, K. C. B.

SANDWICH ISLANDS MISSION.

The official journal of the missionaries has been received up to 17th Nov. last. Not having room to give the whole in detail, we select for the "Repository," the most prominent parts—On the 22 July, they "record the necessary, but painful result, to which the mission church were impelled, by the defection of William Tenuoe. He did not deny the charges of intemperance and Sabbath-breaking; and avowed his determination to continue the same course. After deliberation and prayer the church voted his excommunication. The poor youth seemed singularly hardened; and has since, as we learn from different sources, manifested peculiar malignity toward the missionaries. It is ordered in the Providence of God, that such characters immediately lose influence, and sink into entire insignificance even among savages."

July 24. "This day took an affectionate leave of brothers and sisters Whitney and Ruggles, and Nathaniel Chamberlain—though there is work enough for them here weighty considerations have induced us to send them to Atooi. Capt. Cary of the Levant, has kindly furnished them a passage—they were commended to the God of missions, who has said, *Lo, I am with you always. I will never leave thee nor forsake thee.*"

August 1.—"The schools progress. The pupils are pleased with the business of making letters on the slate. Sally J. wrote on her slate, and read intelligibly; *I cannot see God, but God can see me.*

Sab. 6. "By the assistance of Thomas Hoo-poo, (who came with a message to get 5 ruffled shirts made for the king,) a more important message was communicated to the natives of this place, with respect to the gift and advent of a Saviour, from John iii. 16. A goodly number listened with great attention to the word preached. In the afternoon Thomas read to the school a few pages of Obookiah, and some of the plainest doctrines of the gospel were pressed upon their minds. The school was closed with prayer by Honoore, in the native tongue, while all kneeled down in silence. "In the evening Mr. B. Thomas, Thomas H. and John H. held a religious conference with the natives, at one of their houses."

7. "Set up the printing press—expect soon to be able to print some elementary lessons for our pupils. Observed this evening, as usual, the monthly concert of prayer. To day the foreigners of this place were assembled at the houses of governor Boka. Public orders were given by the king's secretary, requiring every foreigner, who did not belong to the king or to Pitt, to leave the island the first opportunity. Two of our most peaceable neighbors were summoned before the king to be tried as disturbers of the peace."

Sab. 13. "Sabbath school this afternoon interesting. One of the pupils, Hannah Holmes, said with reference to the death and resurrection of Christ, that she would tell every body about it that came to her house. Gave them a short view of the doctrines of the cross, and read a portion of Obookiah; we also endeavored to press upon them the important truth that Jehovah created the universe, as recorded Gen. i. 1. Closed by Prayer in Owhyhee, by Honoore. May the Lord smile on this plan of usefulness."

23. "Received intelligence of the safe arrival of the brethren at Atooi, and of their welcome reception. They had begun gardening, and have the happiness to see the ploughshare of industrious husbandry, turning over the fertile soil of Atooi: they easily trained one

of the native horses to draw one of our ploughs. George and others were much gratified at the sight."

To be continued.

CHRISTIAN REPOSITORY.

SATURDAY, September 1, 1821.

We confess ourselves totally at a loss to find any good motive which could possibly prompt such persons as the editors of the National Intelligencer and Albany Register, to stand up so boldly as they do in opposition to the cause of Missions, as evidenced in a late joint production of theirs—(see in the Watchman of Friday the 24th inst. a piece headed "Foreign Missions.") The probability is the missions are not much indebted to them for the money they expend; then why object to them bestowing their charity as they see proper. Like the scribes and pharisees you will not enter the kingdom of heaven yourselves, and would fain prevent others as far as your influence extends. You cry out the poor! the poor! We fear your concern for the poor resembles that of Judas, see John xii. 5, 6. "Why was not this ointment sold for 300 pence, and given to the poor? This he said, not that he cared for the poor, &c." "It is an ALARMING FACT!" (says the Register,) "that we are sending annually out of the United States, for missionary purposes, a sum that would feed, clothe, and educate thousands of our fatherless and friendless children, who are now exposed to the horrors of want, vice and wickedness." We admit there are children growing up in vice and ignorance; and were the enemies of missions candid, they would admit the fact, that in proportion to the exertions for missionary purposes, in any district, the numbers of the ignorant and vicious have decreased. In New-York the friends of missions (or their influence) have erected about 100 free schools, why do not those self-styled friends of the poor conduct those "40 or 50 boys, of a tender age, who subsist by theft in that city," New-York, thither, that they might be instructed!

You say "the nations we aim to convert, are contented with their own religion"—so were the Jews when our Lord Jesus left his shining courts to proclaim his own gospel to them—so were the Gentiles to whom Paul preached; and so was every blind and deluded nation from that time to the present, all dead in trespasses and sins, and would have so remained, had the Intelligencer and Register sat in the judgment-seat they now assume. The Lord says to his ministering servants, "Go ye out into all the world, and preach the gospel,"—those editors and their abettors say—"No—they are happy without it." But with due deference to their opinion, we conceive, "we ought to obey God rather than man." The characters engaged in this good work are above the rage, the ridicule or the ignorance of their opponents.

For the Christian Repository.

Mr. Editor,

If I know my own heart, I possess a tolerant spirit towards all religious sects. The following questions, therefore, are propounded solely with a view of obtaining information on those subjects which have seriously agitated my mind.

1. Are camp-meetings justified by scripture?
2. Are they justified by expediency?
3. Are they justified by their effects?

I sincerely hope that some advocate for those meetings would be so kind as to answer those interrogations. Tho' not an advocate, I am no enemy. I have been taught by my Saviour not

to impair the usefulness of any christian or society of christians, or to forbid any whom I may see casting out devils, notwithstanding they may not follow us.—Luke ix. 49, and Mark ix. 38. Q.

A virtuous woman is a crown to her husband.

A lovely saint, who we believe is now in Heaven, after much trial on this subject, gave her hand to the man on whom she had already placed her tenderest affection. He possessed almost every grace: but was destitute of the grace of God. By spending the early part of his life in a foreign land, and associating with those who had the reputation of gentlemen, he had imbibed the fashionable habit in that place, of using God's name in vain in common conversation. His new and much loved wife sought to reclaim him: she knew the only way to his heart; she took advantage of his love for her, to win him to Christ, and she effectually succeeded.

One day, as she was standing before him, in company with a few friends, who were listening to his conversation in order to give additional interest, as he supposed, to what he was relating, he added the name of Christ. He looked at his wife and saw her in tears. He was confused. With ineffable sweetness she raised her hand, and gently pressed his chin; "Oh! said she, if you knew how much I loved that dear name, you would never again pain my heart by trifling with it." His heart was touched. He was unable to proceed. He asked her forgiveness, and soon left the room. In this way he was saved from ruin, and is now an eminent example of piety.—*Providence Intell.*

The collections, donations, and new subscriptions received by the Wesleyan Missionary Society, at their last anniversary amounted to upwards of \$1000 besides 100 promised by an individual, on condition that a missionary should be sent to Van Dieman's Land. This condition had been previously complied with, by the appointment of Mr. Cawosso. The regular income of the Society has also been increased the past year, much to the encouragement of its friends. *Wes. Mag.*

CAMP MEETING.

THERE is to be a camp-meeting in OBED OTLEY'S woods, about two miles S. E. of Westchester, two miles West of Westtown School, two miles South of Milltown, on the Philadelphia, and Westchester road, and about one mile North of Benedict Darlington's Store, on the Westchester, and Wilmington road; in Chester County, (Pa.) to commence on the 12th of September next; to which all denominations of Christians are invited to come and pitch their tents during the encampment.

It is expected that the Camp will continue until, and close on Tuesday 18th September, and the managers advise, that in order to do good, and get good, in the Good ways of "The Blessed Lord our Righteousness," it would be well to embrace the earliest opportunity for pitching the tents.

No person or persons will be allowed to sell any thing at or near the encampment, unless permission has been obtained from the Committee of managers, acting in that, and all such cases connected with the peace and good order of the Camp.

Singed on behalf of the Committee.

JOHN SMITH.
JAMES LINDSEY.
BENJAMIN MORRISON.